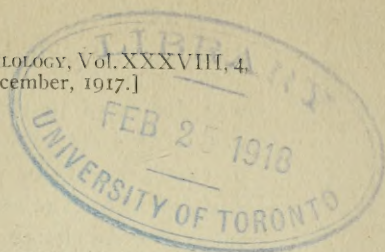


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reprinted from the AMERICAN JOURNAL OF PHILOLOGY, Vol. XXXVIII, 4,  
Whole No. 152, October, November, December, 1917.]



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#### IV.—GREEK INSCRIPTIONS IN THE ROYAL ONTARIO MUSEUM

[By W. Sherwood Fox]

[CONCLUDED FROM A. J. P. XXXVIII 311.]

II. Shrine stele of brown sandstone. From Egypt, exact provenience unknown. Height, 0.402 m.; width, 0.342 m.; thickness, 0.032 m. The rectangular plane surface bearing the inscription has been cut into the stone so as to leave at the two sides and across the top as it were a frame about 0.05 m. in width and about 0.0015 m. in relief. Of the two lower corners the right lacks the frame just mentioned and the left has been badly fractured. The inscription consists of nine lines of crude capitals which exhibit an uncial tendency and belong apparently to the first or second century A. D. The work throughout is very poor. The inscription has been marred by long deep diagonal scratches.

ΠΑΠΟΥΣ ΟΙΚΟ  
ΔΟΜΗΣΕ ΤΗΝ  
ΠΡΟΣΕΥΧΗΝ  
ΥΠΕΡ ΑΥΤΟΥ  
5 ΚΑΙ ΤΗΣ ΤΥΝ  
ΑΙΚΟΣ ΚΑΙ Τ  
ΩΝ ΤΕΚΝΩΝ  
LΔ ΦΑΡΜΟΥΘΙ

Σ

Παποῦς οἶκο|δόμησε τὴν | προσευχὴν | ὑπὲρ αὐτοῦ | καὶ τῆς (γ)υν|-  
αἰκὸς καὶ τ|ῶν τέκνων. | L (= ἔτους) δ (= 4) Φαρμοῦθι | ζ (= 7).

As we know nothing of the circumstances attending the discovery of this stone, and as the inscription contains no mention of the name of a god, it is impossible for us to determine whether the shrine, or oratory, designated by the stone

was dedicated to the worship of an individual god or to a group of gods; nor can we tell whether it was erected on private property or was one of a number of similar shrines situated in a large sanctuary. It is probably, but not necessarily, non-Christian (see note on οἰκοδόμησε).

Παποῦς: An uncommon Egyptian name attested in Aeg. Urk. aus d. K. Mus. zu Berlin, gr. Urk., I, 153, 5; II, 468, 6; IV, 1067, 1, and perhaps identical with Παβοῦς (Grenfell and Hunt, Amherst Pap., Gr., II, ind.), and Παπεοῦς (e. g., Grenf., Gr. Pap., 1st ser., 29, 4; Grenf. and H., 2d ser., 25, 4; 35, 8).

οἰκοδόμησε: So in Bull. de corr. hell., XXVI (1902), p. 448, No. 8; ἀνοικοδόμησεν (Breccia, op. cit., 7, p. 51); but ᾠκοδόμη[σ]εν (ib., 46, p. 31). Cf. οἰκοδόμησαν in Cagnat and Lafaye, Inscr. Gr. ad res Rom. pertinentes, III, 1127, 4; 1132, 5; 1143, 3; in the ind., p. 674, the authors add "in titulis saepissime". Mayser (Gram. d. gr. Pap. aus d. Ptolemäerzeit) notes three occurrences of failure to augment οι- to ωι- or ω- in the perfect of this verb. Instead of οἰκοδομεῖν we generally find ποιεῖν, e. g., ὑπὲρ βασιλίσσης καὶ βασιλέως θεῶι μεγάλωι ε . . . . ωι Ἄλυπ[ος τήν] προσευχὴν ἐποίει L ιε'- μεχείρ (on a Jewish shrine stele from Gabbary; Wilamowitz, op. cit., p. 1094). The verb may even be entirely wanting, as in Strack, Dynastie d. Ptol., No. 167 (on a Jewish stele from Athribis).

l. 9: ζ on the stone appears as ξ.

Trans.: Papous erected (this) oratory in behalf of himself and of his wife and of his children. Year 4, Pharmouthi 7.

III. Funerary stele of white marble. From Egypt, exact provenience unknown. Length 0.272 m., breadth 0.215 m., thickness 0.029 m. Large portions of the upper left hand corner and lower right hand corner have been broken off. The inscription of three lines, however, is intact. It consists of shallowly cut capitals, the work of a professional hand, 0.035 m. in height; they incline to the uncial type, Ε being an excellent example. Epigraphical evidence would lead us to date the inscription in the second or third century A. D. (cf. Larfeld, Handb. d. gr. Epigr., II, pp. 487-501).



ΙΕΡΑΞ  
ΑΠΟ ΚΛΕΟΠΑΤΡΙΔΟΣ  
L NB ΕΥΨΥΧΙ

Ἰέραξ | ἀπὸ Κλεοπατρίδος. | L (= ἐτῶν) νβ (= 52). Εὐψύ-  
χ(ε)ι.

Ἰέραξ: A very common Egyptian name; cf. Milne, *op. cit.*, ind. of personal names, s. v.; Fox, *Mummy-labels in the Royal Ontario Museum*, AJP, xxxiv, 4, pp. 449-50.

ἀπό: As in the mummy-labels, an indication of nativity or of citizenship (Fox, *op. cit.*, p. 442). It appears much more rarely on tombstones; e. g., Σουσάννα θυγάτηρ Ἀννα ἀπὸ Ἰσαυρία (sic) (Lefebvre, *Recueil des inscr. gr. d'Ég.*, 363).

Κλεοπατρίδος: I should be inclined to identify this place with the Cleopatris of Strabo 16, 4, 23: κατὰ Κλεοπατρίδα τὴν πρὸς τῇ παλαιᾷ διώρυγι τῇ ἀπὸ τοῦ Νείλου, and 17, 1, 26: πλησίον δὲ τῆς Ἀρσινόης . . . καὶ ἡ Κλεοπατρίς ἐν τῷ μυχῷ τοῦ Ἀραβίου κόλπου τῷ πρὸς Αἴγυπτον. Cf. 17, 1, 25: κατὰ πόλιν Ἀρσινόην ἣν ἐνιοὶ Κλεοπατρίδα καλοῦσι.

If, however, Κλεοπατρίς is a variant of Κλεοπάτρα (OGIS. III, n. 8), it may be identical with Κλεοπάτρα of OGIS. III, 12, or, more probably, with Κλεοπάτρα of the Hermopolite Nome. In nine papyri the name of the latter appears spelt in full (Mitteis, *Gr. Urk. d. Papyrussamml. zu Leipzig*, 18, 7-8; Preisigke, *Gr. Pap. in Strassburg*, 23, 13a; Th. Reinach, *Pap. gr. et dém. rec. en Ég.*, 10; 14; 16; 21; 22; 23; 31); twice the abbreviation Κλεοπ is counted as standing for this name (Grenfell and Hunt, *Amherst Pap.*, Gr., II, 126, 42; Wessely, *Stud. z. Pal. und Papyrusk.*, Corp. Pap. Hermopol., pt. 1, 127 F 1); the ethnic Κλεοπατρεὺς is once recorded. The κρήνη Κλεοπατρ(ε)ίου mentioned in the *Cat. of Pap. in Brit. Mus.*, III, 182, is hesitatingly located by the editor in Hermopolis.

Εὐψύχ(ε)ι: A spelling commonly found on Egyptian funerary stelae, as Milne, *op. cit.*, 9226; 9250; 27532; 27565; 27630; Lefebvre, *op. cit.*, 36. For ι = ει see Mayser, *op. cit.*, pp. 87-88; Fox, *op. cit.*, p. 439.

IV. Stele of brown sandstone, probably superimposed upon a lintel and perhaps dedicatory in character. From Deir el-Bahari in the Thebaïd. A regular rectangle 0.295 m. in height,

0.392 m. in breadth, and 0.077–0.13 m. in thickness. All four corners have suffered from abrasions. The stone is ornamented with an incised line which passes about the rectangle three or four cm. from the edge and thus forms a sort of frame. The upper third of the space within the frame is a plane surface bearing a Greek inscription of two lines. The lower two-thirds is a sunken rectangular panel adorned with sacred Christian symbols in relief. In the centre is a variant of the Christus-symbol  $\Phi$  in which the Greek cross, two or three cm. in width, is presented in simple outline; the symbol is entirely surrounded by a wreath of palm leaves. The upper part of the space at the left of the wreath is occupied by an  $\Lambda$ , and the lower part by an “ankh” cross or *crux ansata* ( $\text{☩}$ ); the corresponding positions at the right are occupied by an  $\Omega$  and another *crux ansata* whose circle was left unfinished by the stone-cutter. The workmanship of the stone, while much superior to that of our other inscriptions except No. I, is only fair. The letters of the text are about three cm. in height and are mixed square and uncial. All but three or four present no difficulties in reading.

ΕΙΣ ΘΕΟΣ Ο ΒΟΗ . ΟΝ  
ΤΩ ΜΟΝΑΣΤΗΡΙΩ ΔΑΜΗΝ

Εἰς θεὸς ὁ βοη[θ]ῶν | τῷ(ι) μοναστηρίῳ(ι). Ἀμὴν.

Εἰς . . . . . βοηθῶν: For the same phrase, its significance and spelling, see n. on VI. On the wall of the third terrace at Deir el-Bahari a graffito of allied nature has been discovered: Εἰς θεὸς ὁ βοηθῶν ἡμῶν (= ἡμῶν) (Lefebvre, op. cit., 379; Peer, Jour. Hell. Stud., XIX, 1899, pp. 14–19) followed by an “ankh” cross with palms; also one at Deir el-Chohada in the Convent of the Martyrs (Lefebvre, op. cit., 539); four on the walls of a Coptic monastery near Esnah in Southern Egypt (CIG, IV, 8946, 1–4); cf. ib., 9154 from the ruins of a Syrian monastery, and Lefebvre, op. cit., 415, on the funerary stele of an Egyptian monk.

Τῷ(ι) μοναστηρίῳ(ι): The dative generally follows the foregoing phrase, but often the genitive, as in Lefebvre, op. cit., 379, quoted in the previous note. A close parallel is furnished by a Syrian inscription which my former colleague, Professor



David Magie, brought to my attention: ὁ θεὸς τοῦ ἀγ[ί]ου Σεργ[ίου] | κὲ Βάχου, εὐλόγεσον τοῦ μονηστ(ηρίου). This inscription has since been edited in Publ. Princeton Archaeol. Exped. Syria, Gr. and Lat. ISS, A, where it appears as No. 722.

Ἀμὴν: Exceedingly common in Crum, Cat. gén. des ant. ég. du Mus. du Caire, Coptic Monuments, and in Lefebvre, op. cit.

The symbols of the lower panel are of prime value in determining the age of this inscription. Lefebvre states (op. cit., p. xxxii) that inscriptions bearing A and Ω may possibly belong to the fourth century, but probably belong to a later one. There is nothing certain in regard to the age of the sign † except that it is younger than ✱ (and ✱), which are apparently to be assigned to the fourth century (p. xxxiv). The indications are, therefore, that an inscription marked by this sign originated during the fifth or a subsequent century. The *crux ansata* is a very ancient pre-Christian symbol found commonly in Egypt and other oriental lands. It was early appropriated by the Christians along with its pagan meaning of "life". None of the many attempts to explain the symbolism of the constituent parts can be regarded as conclusive (Seymour, *The Cross in Tradition, History and Art*, pp. 3-5; 7; 16-17; 21; 188; Zoeckler, *The Cross of Christ*, pp. 2 ff.; 156; 379 ff.; cf. Flinders Petrie, *Eg. Decor. Art*, p. 117).

The name Deir el-Bahari means "The Northern Monastery", although at present no monastery exists on the site. But as "deir" may be applied also to a place where such a building once stood (Somers Clarke, *Christian Ant. in the Nile Valley*, p. 192), it is quite properly used in this instance, for in the early part of the Christian era a monastery was erected here on the ruins of the old dynastic temple of Hatshepsut (see Naville, Hall, Currelly, *The XIth Dynasty Temple at Deir el-Bahari*, pt. iii, p. 20). Hall (ib., p. 13) without qualification identifies this as the Coptic monastery of St. Phoebammon. Amélineau (*La Géographie de l'Égypte à l'époque copte*, p. 128), on the other hand, merely conjectures this identification. The documentary evidence at his disposal seems to justify his conclusion (cf. Crum, op. cit., 8728-8741). If it is correct, this old monastery sheltered a large community of monks, for we are told that it had a superior and at least one steward, and perhaps two. It enjoyed marked distinc-

tion in the surrounding region through the fame of its patron Phoebammon, bishop of Aousim (Amélineau, *op. cit.*, p. 129). How late the building stood is not recorded. At all events, no document dating later than the eighth century has been recovered from the heaps of rubbish thrown out by the monks (Naville, Hall, Currelly, *op. cit.*, p. 21). Clarke (*op. cit.*, p. 190) notes that some remains of the monastery "encrusted" the temple of Hatshepsut during the incumbency of a recent director-general of antiquities, and holds this official responsible for their destruction and for failure to secure beforehand plans and records of them.

There is no evidence offered by the chief authorities (Butler, *The Ancient Coptic Churches of Egypt*; Clarke, *op. cit.*,) on Coptic ecclesiastical procedure that it was the custom to lay a stone of dedication in erecting a church or monastery. But in the consecration of an altar three dedicatory stones were used, each bearing the name of one of the three patron saints of the building (Clarke, *op. cit.*, p. 192). The stone now being edited is therefore not an altar stone, and we are probably safe in inferring from the silence of the authorities that it is not a stone of dedication of the building as a whole. The fact (see No. VI, n.) that in Syria the phrase *εἰς θεός* (as well as its amplifications) appears most frequently over lintels suggests that this stone occupied some such position in the monastery of Deir el-Bahari. A funerary stele (Lefebvre, *op. cit.*, 364) from Thebes, in the environs of which our inscription originated, is constructed in the form of the portal of a church and is inscribed with the sacred phrase. The association of the words with an entrance was therefore known in this locality. It is not improbable that a lintel thus inscribed had some secondary connection with the dedication of a building. The dimensions of the Toronto stone are such as to induce one to infer that it was incorporated into the original walls of the monastery and was not an appliqué of later date.

No conclusive evidence is available for identifying and dating St. Phoebammon. He may be the man of that name mentioned in the 143rd epistle of Synesius. The life of the latter extended from about 370 to 415 A. D. (Schneider, *De Vita Syn. Philosophi et Episcopi*, diss., Leipzig, 1876, pp. 9, 41 ff.). The epistle to which we have alluded was written



during the last few years of his life and at that time Phoebammon<sup>1</sup> was still living. This date approximates that deduced in the examination of the chronological indications of the symbols on the stone. An object, we observed, bearing the symbol  $\ddagger$  can scarcely be older than the fifth century. This stone may possibly be more recent in its origin, but the fair degree of excellence in the execution of its adornments argues against such a supposition.

V. Funerary stele of limestone. From Egypt, exact provenience unknown. Height 0.573 m.; width 0.47 m.; thickness 0.077 m. The stele is rectangular and on it is represented a distyle portico with an angular pediment surmounted by acroteria. The two columns have the so-called papyrus capitals. The entire breadth of the lower part of the area between the columns is occupied by a couch on which a male figure is reclining on his left side. His left elbow rests on two cushions and his head is turned so as to face the observer. He is clad in chiton and himation, below which appear his unsandaled feet. In his extended right hand he is holding a cyathus before a jackal. The animal is lying on a bracket or corbel projecting from the background and faces the front. The whole work is in moderately high relief. The nose of the man and that of the jackal have been badly mutilated. The cyathus, originally represented in relief on the bracket, has almost entirely vanished. The workmanship throughout is very crude.

On the horizontal panel between the legs of the couch are sketched in roughly incised outline four domestic utensils of the Roman period. Enumerating from right to left these are: a bowl with a high foot, an amphora with a pointed base supported on a tripod, a three-legged pot with a sparingly ornamented body, and, lastly, another bowl.

Illustrations and descriptions of very similar monuments may be seen in Milne, *op. cit.*, 9258 (pl. viii); 9251 and 9256 (pl. ix). The chief variable in this type of sculpture is the figure of the jackal. As a rule it rests on a bracket attached to one of the pillars. Often two jackals appear one on each side of the portico. This animal had an important religious

<sup>1</sup> An undated Coptic tombstone (No. 10. 176. 40) in the Metr. Mus. in New York, bears the name Φοιβάμ(μ)ων.

significance for the Egyptian, who believed that a soul on leaving the dead body had to pass through the great wilderness before it could reach the oasis-kingdom of Osiris. "The jackal's omniscience as to where any dead body is hidden, his wail in the night as if for lost souls, his certainty of direction out in the limitless, trackless, demonic desert, and the fact that though his home is the desert, yet he is never far from an oasis, made this animal the best possible symbol of a guide for the dead." (The Sacred Ibis Cemetery and Jackal Catacombs at Abydos, *The Nat. Geog. Magazine*, XXIV (1913), 9, pp. 1048-1050.)

On the horizontal panel below the portico is an inscription of four lines. Only the first two are at all difficult to read and they were apparently inscribed after the last two which identify the remains marked by the stone. At all events they were cut by another and less skilful hand. In view of this and of the uncertainty conveyed by the  $\acute{\omega}\varsigma$  ( $\acute{\epsilon}\tau\tilde{\omega}\nu$ ) as to the exact age of the defunct, we may conclude: either that his exact age was unknown, or that, in the daily expectation of his death, friends prepared and inscribed the stone with all particulars but the date of decease. Below the two lines of the first hand are scored deep guide-lines. The epigraphical indications point to the first or second century as the period to which this monument belongs. The letters approximate the uncial of the manuscripts more nearly than those of No. III.

Ε . Ο . C K  
X O I A K  $\overline{\kappa\epsilon}$

ΠΤΟΛΛΙΩΝ ΕΥΑΝΓ . ΛΟΥ ΙΜ . . Ι Ο

ΠΩΛΗC ΕΥCΕΒΗC ΩC LL ΠΒ

"Ε[τ]ο[v]ς κ' | , Χοίακ κ̄ε. | Πτολλίων Εὐανγ[έ]λου  
ἰμ[ατ]ιο | πώλης, εὐσεβής. ὥς LL (=  $\acute{\epsilon}\tau\tilde{\omega}\nu$ ) πβ (=82).

Πτολλίων: An Egyptian name recorded in a few places only: e. g., Grenfell and Hunt, *Ox. Pap.*, I, 72; 137; II, 274; IV, 492; Mitteis, *op. cit.*, 104 (Πτολίων); *Cat. of Gr. Pap. in Brit. Mus.*, II, ind.; *Aeg. Urk.*, gr. *Urk.*, I, 68 (Πτολλείων).

Εὐανγ[έ]λου: A good Greek name attested as early as the sixth century B. C. (see *Kirchner, Pros. Att.*, and *Pape, Gr.*



Eigenn., s. v.). This origin of the name and the pagan symbolism of the monument proves that the use of the name here is not due to Christian influences. For other records of the name in Egypt see Aeg. Urk., gr. Urk., II, III, IV, ind., and Grenfell and Hunt, Ox. Pap., VI, 989, where the correct spelling is observed throughout. Of the use of -νγ- for -γγ- in cognate words abundant parallels are to be had by consulting the index of the works of Prentice, and of Cagnat and Lafaye, already noted, and also of Audollent, *Defixionum Tabellae* (Paris, 1904).

ίμ[ατ]ιωπώλης: So in a mummy-label in Cairo (Milne, op. cit., 9311). Whether ο or ω is to be read before π is not clear on the stone.

εὐσεβής: Cf. Λονπ<π>ιανή ἄωρος φιλάδελφος εὐσεβή(ς), ὡς ἐτῶν L (sic) κδ', ἔτους κβ', Ἀθὺρ κβ' (Milne, op. cit., 9226).

LL: Usually a single L suffices for both ἔτους and ἐτῶν.

Trans.: Year 20, Choiak 25. Ptollion (son) of Evangelus, clothing merchant, (died) in the faith at about the age of eighty-two.

VI. Greek-Coptic funerary stele of limestone. From Egypt, exact provenience unknown, but probably from the Fayûm to which district Lefebvre (op. cit., p. xxvii) attributes all Christian inscriptions on limestone. Height, 0.337 m.; width, 0.266 m.; thickness, 0.046 m. The stele is a perfect rectangle except for the loss of a small part of the upper right hand corner. A cross *fleury* in shallow intaglio outlines almost covers the surface of the stone symmetrically. The bar and pale of the cross, which are almost uniformly 0.029 m. in width, intersect one another approximately at their medial points. A semicircle of the same width unites the ends of the bar with the top end of the pale. From each side of the semicircle a half-opened leaf-bud rises towards the corner of the stone nearest to it. From the under sides of the semicircle hang two fully-opened vine leaves on long sinuous stems. Below the bar is a Greek-Coptic inscription of three lines, the letters of which show marked uncial characteristics. Below this again are illegible traces of another inscription of equal length. Inasmuch as the text now legible is complete in itself it seems probable that the stone was originally erected to mark the grave of some other personage than the Petros

noted here, and that this man or his friends appropriated the stone, erased the original legend, and inscribed the present one.

Ε Ι C Θ .

Η Θ Ν +

Π Ε Τ Ρ Ο Υ

Ο C Ο Β Ο

Ρ Η Ν Ε <sup>1</sup> Μ

Ε Τ Ο Υ Α Α Β


Εἰς θ[ε]ὸς ὁ βο | ηθῶν Χρ(ιστός). ΗΝΕ <sup>1</sup> Μ | ΠΕΤΡΟΥ  
ΕΤΟΥΑΑΒ.


Εἰς . . . . . βοηθῶν: Cf. No. IV. Εἰς θεός either alone or with μόνος or ὁ βοηθῶν is very common in the Egyptian compilations of Crum and of Lefebvre. Prentice (op. cit.) records it often in Syrian inscriptions and explains (pp. 51 ff.) that although it is of Jewish origin it is Christian in its sphere of usage. It seems to be a transcript of a portion of Deut. VI, 4, and in accordance with the prescription of v. 9 of the same chapter is generally found inscribed over entrance doors. In Syria the formula is observed throughout a period ranging from 326 to 537 A. D.

βοηθῶν: For this spelling see Crum (op. cit.) and Lefebvre (op. cit.) passim. o for ω in vulgar inscriptions from Egypt is one of the commonest faults of orthography which go to make up "cet amas de bizarreries qui s'expliquent plus par le caprice et l'ignorance individuelle, que par les lois naturelles d'une langue en voie de transformation" (Lefebvre, op. cit., p. xxxviii). Cf. Mayser, op. cit., p. 98.

+P = Χρ(ιστός): The loop of the ρ has disappeared through a chipping off of the stone, but the reading is made certain by comparing it with the very similar text of an unpublished Greek-Coptic inscription (No. 10. 176. 24) in the Metropolitan Museum, New York.



HNE: Professor R. D. Wilson of the Princeton Theological Seminary writes me that this word (HNH, in the Metropolitan inscription just referred to) is a corruption of EINE (= Abbild, Gestalt, in Steindorff, Kopt. Gram., p. 68\*, s. v.), which is probably identical with INI of Deut. IV, 32 (= Hebr.  and LXX. γλυπτόν) and connected with the Egyptian

 = 'in. The word occurs nowhere in Crum, op. cit. Ordinarily the Coptic uses one or other of the Greek loan-words CTHΛH and MNHMΕION, if the word for monument is required at all.

<sup>1</sup>ΜΤΕΤΡΟV: <sup>1</sup>M = <sup>1</sup>N, the particle uniting the nomen rectum and the nomen regens (Steindorff, op. cit., pp. 21, 70). The genitive idea involved here accounts for the employment of the Greek genitive ending of ΠΕΤΡΟV. This name is noted also in Crum, op. cit., 8670.

ΕΤΟVΑΑΒ: = ΕΤ + ΟVΑΑΒ, i. e., the relative particle (Steindorff, op. cit., p. 203) plus the participle of the infinitive ΟVΟΠ, "rein, heilig werden" (pp. 93; 83\*). The expression is counted only three times in Crum's Coptic Mon.; Εἰς θεὸς ὁ βοηθῶν COΦΙΑ ΤΜΟΝΟΧΗ ΤΠΑΡΘΕΝΟC ΕΤΟVΑΑΒ 'ΑΜΗΝ (8651); also 8492; 8578; and once in an unpublished inscription (No. 10. 176. 37) in the Metropolitan Museum, New York.

The entire Coptic phrase signifies: The stele of Peter who is pure (i. e., probably, celibate).

"The cross *fleury* is the earliest variation of the cross. It appears on coins of the Emperor Justinian" (Seymour, op. cit., p. 367). The full-blown petals at the ends of the bar and of the pale symbolize the mature Christian life. The budding and the unfolded leaves tell much the same story, but emphasize the progress towards this maturity rather than the attainment itself. This inscription bearing as it does this type of cross cannot well be older than the middle of the sixth century.

VII. Iron knife from the Fayûm. Blade and handle-band of one piece 0.275 m. long; blade alone c. 0.067 m. wide. The metal is badly rusted. Cylindrical handle of wood 0.121 m. long; c. 0.056 m. in diameter. Around the handle are scored a number of parallel rings. The name + ΑΤΕ is incised on the

left side of the blade. No similarly inscribed knife is listed by Milne (op. cit., pp. 105 ff.) among the many Egyptian domestic objects preserved in the Museum of Cairo.

Ψάτε: A Greek-Coptic name found in a few late documents; e. g., Cat. of Gr. Pap. in the Brit. Mus., IV (=Aphrodito Pap.), 1460, 101; 1553, verso 25; Crum, op. cit., 8212; 8268; 8270; 8276.

A common variant is Ψότε, as Aphrod. Pap., 1419, 197, 1274; 1457, 11. Ψοτ and Ψατ appear as abbreviations (ib., 1491 d; 1460, 176). Ψότι (Reich, Dem. und gr. Texte auf Mumientäfelchen in d. Samml. d. Pap. Erzherzog Rainer, Gr. 4), and Ψάτης (Lefebvre, op. cit., 266) seem to be a Demotic and a Hellenized variant respectively.

VIII. Votive inscription of the type of προσκύνημα, or supplication, on a layer of a crystal of gypsum. From Egypt, exact provenience unknown. Originally a rectangle, but now an irregular quadrilateral figure owing to the loss of a portion of the top and of one side. Perpendicular height, 0.061 m.; width, 0.59 m.; thickness, 0.003 m. Inasmuch as the crystal is snow-white and as the letters are lightly incised, the resulting lack of contrast makes the inscription unusually hard to read. The two surfaces are written upon, but each by a different hand and in the free cursive style of the first century A. D.

## A

Only one line, or, at the most, two lines, have been lost at the top, and only several letters at the right.

- |    |                          |
|----|--------------------------|
|    | [τὸ προσκύνημα]          |
|    | [ὑπὲρ αὐτοῦ καὶ]         |
| I. | [τῆς γυν]αικ[ὸς          |
|    | καὶ τῶν φίλων[ν          |
|    | μου καὶ Ἀρνω             |
|    | τον. γέγραφε[α           |
| 5. | ταῦτα                    |
|    | — ἰ Νέρων[ος τοῦ         |
|    | κυρίου Με[χείρ or Μεσορή |
|    | μ[ηνός . . .             |

For the best examples of this type of inscription beginning with the words τὸ προσκύνημα, see CIG, III, 4985 ff., passim.



Cf. Bull. de corr. hell., XXVI (1902), pp. 442-3, Nos. 2, 3. To know the name of the deity in whose shrine this crystal and No. IX were picked up would materially assist in the restoration of the text.

[αὐτοῦ] : = ἐμαντοῦ, as often in this department.

Ἀρνωτον : = Ἀρνώτου. Spiegelberg, Aeg. und gr. Eigenn. aus Mumienetiketten, p. 6\*, states that the name means "Horus ist gesund"; cf. Fox, op. cit., p. 446. The rough breathing was written here as `.

γέγραφα : So in CIG, 333, 4742; often ἔγραψα, ἐπόησα, πεπόηκα.

L : = ἔτους.

Trans.: Supplication in behalf of myself and of my wife and of my friends and of Haryotes. I have written this in the tenth year of our Lord Nero, in the month Mecheir (or Mesore) . . . . . (= Jan.-Feb. or July-Aug., 64 A. D.).

## B

One or two lines are missing at the beginning and a few syllables at the left side. The right is practically intact.

[τὸ προσκύνημα]

I. ]ο[ καὶ]

τοῦ υἱοῦ α[ὐ

το]ῦ καὶ τῶν

αὐ]τοῦ πάντω

5. ν. L  $\frac{1}{\iota}\beta$  Νέρωνος

τοῦ] κυρίου,

Παχ]ὼν ἰδ

5: The stroke above the figure  $\bar{\beta}$  is plainly continued unbroken from the left. This naturally prompts one to supply another figure. As A was inscribed in the tenth year of Nero, the interval between the two compositions on the one object would be too long were any other figure than  $\bar{\iota}$  supplied.

Trans.: Supplication of (or, in behalf of) . . . . . and of his son and of all his household. Year twelve of our Lord Nero, Pachon 14 (= May 9, 66 A. D.).

IX. Similar to No. VIII. A parallelogram; perpendicular height, 0.057 m.; width, 0.045 m.; thickness, c. 0.002 m. The writing is of the same type and period as that on No. VIII, but is much fainter and more poorly executed. Not more than a dozen letters can be deciphered with certainty. Any restoration, therefore, must be regarded as tentative. The indications point to a longer and more complex formula than those of No. VIII. With the restoration appended hereto cf. *en bloc* CIG, III, 4986 ff.

- [τὸ προσκύνημα praeominis]  
 1. ]λιον λουπο[  
       ]π[α]ρα τη(ι) κυρι[α(ι)  
 [nomini deae ὑπὲρ τῆς γυ]ν[αικ]ῶς καὶ  
       τῆς θυ]γατρὸς καὶ τῶ[ν  
 5. φίλων πάν]των μου [καὶ  
       Δ]ημητρ[ί]ου . L . . ]  
       Νέρω]νος τοῦ κυ[ρίου,  
       κῆ [Πα]χ[ών, or Με]χ[είρ.

]λιον λουπο[: Probably a nomen and a cognomen like Cornelius Lupus in the genitive.

παρά: Cf. CIG, III, 4839; 4897; 4902.

μου: Cf. CIG, III, 4996.

κῆ: The letter read here as κ resembles λ on the crystal, but that is of course impossible either as a day of the month or as a year of Nero's reign. We assume that the number of the year preceded the emperor's name as on both faces of No. VIII. The year in this case can hardly be far from the tenth and twelfth of Nero's reign.

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